

# *The Brooklyn Jewish Center Review*

UNFORGETTABLE MOMENTS AT  
THE ZIONIST CONGRESS

THE CAREER OF S. N. BEHRMAN

A PERSONAL HISTORIAN

THE EMINENT DR. WISE AS  
EDITOR

BROOKLYN AUTHORS MAKE  
NEWS

JEWISH EVENTS REVIEWED

THE TRANSFORMATION OF THE  
PALESTINE MARITIME PLAIN

OCTOBER

1939

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# BROOKLYN JEWISH CENTER REVIEW

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## HOW WILL THE CONQUEST OF POLAND AFFECT ITS JEWS?

THE tragedy of Poland has, probably, never been equalled in the recorded annals of history. It is true that Poland has been dismembered before and has come to life after the lapse of approximately 150 years. But the present dismemberment has come so rapidly and in a way so unexpectedly that one, at times, finds difficulties in visualizing it. But, however tragic the downfall of the Polish Republic is to the Poles, it is calamitous to the Jews in Poland.

The story of the Jew in Poland is long and interesting. It is a story of eight centuries of struggle, of organization, of upbuilding, of development of a national culture typical and distinct. Although assimilation has lately appeared in the midst of this highly concentrated Jewish community, Polish Jewry has remained faithful to its national and cultural traditions. Polish Jewry has never been influenced so deeply by occidental civilization, and therefore, in spite of the infiltration of modernity among the youth, in spite of a vast amount of radicalism, the Jewish young man and young woman remained Jewish in spirit and outlook. In no other Jewish community was there found that solidarity, that devotion to Jewish Nationalism and to Jewish tradition. In spite of its poverty, Polish Jewry supported more distinctly Jewish institutions than any other Jews. It is estimated, for instance, that there were more Yiddish dailies, weeklies, monthlies and various other periodicals in Poland than in any other country. There was a considerable number of Jewish schools and cultural institutions.

This has all gone with the German conquest of Poland. The plight of the Polish Jews beggars description. He has been uprooted, he has been destroyed. It is true that some have es-

caped to Rumania, and the latest dispatches have it that some Jews from Nazi-held Poland have crossed into Soviet-held Poland. But it is hard to tell what their fate will be there. It is worth noting that the hard-pressed German Jews were the first to help their even more unfortunate Polish brethren. They have even raised a sum of money—large, indeed, in view of their own mean plight. It is reported, however, that the German government is desirous of limiting their activities to organization and advice.

It is impossible, at this moment, to estimate the extent of the catastrophe. News trickles through very slowly now, and most of it is colored by propaganda. We can only judge the extent of the damage when we consider the relations of the conquerors to the conquered. The German conquerors have shown the bitterness of their phobia towards Jews for the last six years since the rise of the Hitler regime. The Polish Jews, in spite of their ill-treatment in Poland were very patriotic and fought valiantly for their Polish fatherland. It is reported from well-authenticated sources that the Germans singled out Jewish settlements in and about Warsaw for special *strafing* during their aerial bombardments of the Polish capital. It is also reported that more young Jews lost their lives in proportion to the population than Poles.

What the future of the Polish Jew will be can only be surmised. The Polish Republic contained the second largest Jewish community in the present Diaspora, approximately 4,000,000 souls. Of this number about 2,500,000 are under the German rule. Even if the Germans are defeated and Poland is restored, the Jews will have been decimated by the harsh treatment accorded to them. As reports reach us from various sources, starvation is

rampant. The number of suicides is reported to be overwhelming. To some Germans this seems to be the best solution of the Jewish problem. If Poland is restored, the Polish peasant and merchant will re-establish themselves in some way, but, the Jew, if still alive will find himself utterly ruined. Already, according to reports, the Germans have begun their anti-Semitic propaganda aimed at creating a wedge between the Jews and the Poles.

As to the 1,500,000 Jews in Polish White Russia and the Polish Ukraine, another problem presents itself. Soviet Russia, their present conqueror, holds another attitude towards minorities. Already we are told that the process of declassing and Sovietization has begun. Yiddish, of course, will be recognized as the official language of the Jewish minority. But, as in Soviet Russia, the process of assimilation through intermarriage, through gradual Russification, will play havoc with the Jewish population. It is possible, however, that the influx of a fresh body of Polish Jews may have some influence on the rejuvenation of Russian Jewry.

There is a ray of hope, perhaps, in these dark clouds of insecurity, uncertainty and persecution. According to an announcement of the British government many Polish refugees have been admitted into Palestine. Perhaps, this may be the beginning of a new British policy.

—ELIAS N. RABINOWITZ

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

## *An Intimate Chat Between Rabbi and Reader*

SEVERAL weeks have already passed since we met at the High Holy Day services in our synagogue. I am confident, however, that all of us are still under the spell of the enthusiasm which was aroused in us by the use of the new *Machzor*, or Prayer Book. Beautiful as our services were in the past, all of us felt that there was something missing, something that should bring added meaning and inspiration to our worship. The new *Machzor* filled this want in a most effective fashion.

The very fact that we all had a *uniform* Prayer Book, with the Hebrew text carefully edited, in a volume excellently printed and bound, was in itself an improvement long desired and which many of us had yearned for all these years. But our Prayer Book offered us more. The fine historical and explanatory notes which preceded most of the important prayers and Torah readings gave to most of our worshippers a new understanding of, and a new appreciation of our time-honored service. Above all, the exquisite selection of English readings, chosen from our classic poets and thinkers of the Golden Era in Spain as well as of modern times, made the service something real, linking the past with the present and future hopes of our people. Those who heard the congregation responding to these readings at the various intervals of the service, could not but be impressed by the fervor and the zeal that marked their utterances.

This Prayer Book is the clearest evidence of the way our religious life can and should be moulded and directed, if it is to be a living, vibrant faith. It has not sacrificed one iota of what is essential in the traditional Jewish Prayer Book, but at the same time it has modernized the prayers in such a way that they have taken on a new lease on life. That is the essential difference between the Reform approach and our approach to Jewish thought and Jewish practice. The former, in its zeal to modernize, threw overboard the entire past of the Jew, making the Jew of today what

Chesterton called, "the Great Disinherited." We want to inherit our past—it is too precious to be discarded—but to inherit it intelligently and understandingly.

Our Center has once again proven that it possesses the vigor, the enthusiasm and the spirit of youth. It ever seeks new ways, new methods with which to improve our religious life and bring new strength and new meaning into the work that we, as Jews, must perform.

And I cannot conclude without adding a personal word. I appreciate more than words can tell the great confidence and trust in me which the Trustees of our Center have shown in this matter. When I urged them to adopt and to give an advance order for this Prayer Book, the work was yet in the process of formation. There was nothing concrete that I could show them. I myself only saw typewritten pages and a crude outline of the Hebrew text. That they unhesitatingly accepted my suggestion, relying altogether on my judgment, and placed an advance order that meant the expenditure of more than two thousand dollars, displays a faith in my leadership which makes me most grateful and yet most humble. If my ministry has achieved any success at all in our community it is due in a large measure to this faithful and loyal following, and cooperation on the part of those who have the direction of our institution in their hands.

I want to express the hope, too, that Rabbi Silverman, who did such a fine piece of work in the editing of this High Holy Day Prayer Book, may now set his mind to doing the same for the prayer services of our other festivals, and also for the Sabbath, so that the Synagogue services may once again rouse us and inspire us with a religious fervor that shall show its effect in all of our Jewish life.

*Israel H. Peruthal*

## Brooklyn Jewish Center Review

### THE MINTZ COLLECTION OF CEREMONIAL OBJECTS

IT was a happy coincidence that Mr. Benjamin Mintz of Warsaw obtained the permission of the Polish government to exhibit his private collection of Jewish Ceremonial Objects at the World's Fair," said Dr. Alexander Marx at the formal opening of the loan exhibition at the Jewish Theological Seminary of America recently.

The plans for the exhibition at the Fair fell through, Dr. Marx continued, but the priceless collection had arrived in America before the invasion of Poland began.

Several hundred representatives of learned institutions, libraries, museums, private collections, and interested laymen gathered at the Museum of Jewish Ceremonial Objects in the Seminary to view the art and ceremonial objects and to hear brief addresses by Dr. Marx and Dr. Louis Finkelstein, Provost of the Seminary.

Dr. Marx drew special attention to the fact that this collection shows the richness of Jewish life, from the birth to the death of the individual. He pointed out the circumcision sets and redemption cloths for the first born, and the comb used by a burial society in the preparation of corpses. He said that the Sabbath cup, phylacteries, adornments for the Law, and spice boxes have been beautifully decorated to display artistic skill and to honor religious practice.

"The collection is significant," said Dr. Marx, "as a record of Polish crafts and culture during the 18th and 19th centuries. We have few remnants of Jewish life in Poland from the centuries previous to the persecutions of 1648 and 1758 because of the violent attacks upon the Jews and their possessions in those years. In a few more months, this record of the past two centuries might have shared the same fate."

The Mintz Collection will be on exhibition in the Museum of the Jewish Theological Seminary at Broadway and 122nd Street through the month of November. The Museum is open to the public from 10:00 A.M. to 5:30 P. M. every day except Friday and Saturday.



# UNFORGETTABLE MOMENTS AT THE ZIONIST CONGRESS

By HARRY A. HARRISON

**H**AD I listened to the many friends who advised me not to attend the World Zionist Congress in Geneva, or at most to stay there for but a day or two, I would have missed many unforgettable moments that I shall ever treasure.

Can I forget the thrill that was mine when, on the opening night of the Congress, I approached the Grand Theatre in Geneva, and from afar saw the tremendous white and blue sign, brilliantly illuminated, bearing the legend in Hebrew and French, "21st Zionist Congress"? . . . or the Zionist flag flying bravely on top of the theatre, flanked by smaller Swiss flags? I say, "God bless the Swiss for the royal reception they gave us, especially at a time when so many of our powerful enemies were plotting our downfall!" We Jews were *welcomed* in Geneva, not merely tolerated or endured.

On every side, in America and on the boat going across, I had been bombarded with queries such as, "Of what use is it to hold a world Zionist Congress? 'The White Paper is an actuality, isn't it?'" "How much will England or the world care whether you meet or not?" "Suppose the war breaks out—then what?" How shortsighted were those who intentionally or otherwise minimized the tremendous value of a gathering of Jewish representatives from all over the world, to speak in the defense of our scattered, harassed people! Aye, and to take the offensive in notifying the English government and all mankind that "not by strength nor by might, but by *My Spirit*" would we eventually overcome the terrible obstacles placed in the path of our refugees by faithless British officialdom! These despairing or carping critics should have been present that first night when Tom Williams, member of Parliament, threw down the gauntlet, in our behalf to the misrepresentative section of his own English government. Or, several days later, when word reached us that the Mandates Commission of the League of Nations had rejected MacDonald's justification for sabotaging the Balfour Declaration.

One whole day of the Congress was wasted by the childish tactics of sev-

eral groups of delegates who seemed willing to sacrifice the general welfare for party advancement. We who could see the impending war looming up ever and ever more threateningly decried and excoriated such an undignified and useless slowing up of the sessions of the Congress. Yet we forgave such schisms when, on the night of the closing of the Congress, the Polish delegates were urged to rush back to Poland before adjournment, for their very lives were at stake. Gone were differences and disputes and antagonisms among us. That crowded auditorium which just a moment before had housed "leftists" and "rightists," "orthodox" and "free thinkers," suddenly became the abode of a united body horrified at the danger to some of the delegates; proud of their very presence; eager to help them return home safely; determined to remain at the Congress until its deliberations had been brought to a successful termination. Such perfect unity and unanimity come seldom to any meeting, especially to one that hitherto had consisted of so many dramatically divergent elements.

I like to think back to the speeches dealing with "illegal" immigration into Eretz Israel—as if "going home" could ever be "illegal." My mind dwells on the great statesmanship revealed by a Weizmann, a Ben Gurion, a Katzenelson, a Shertok. We ordinary delegates were sitting at the feet of some of Israel's finest thinkers and we revelled in the thought that we were part and parcel of that small, numerically insignificant people, the Jews, who, throughout the ages, have successfully defied those who have vainly tried to eradicate us and all the fine things for which we stand. True — there was no singing from the house-tops. I saw no dancing in the streets. But neither did I see despair mirrored on any delegate's face. Yet those were desperate days.

How well I recall the sessions of the Congress commission to which I had been assigned! That Palestine young woman whose husband had recently been killed by Arab terrorists. No dramatics when she addressed us. No

hysterics. No tears. She spoke succinctly, forcefully, unassumingly, in behalf of closer colonization. "All in the day's work." Likewise the other Palestinians, who, by their constant presence in Eretz Israel are necessarily in the forefront of the actual fighting against treachery, brutality and general destruction. There is a compact sureness about each one of them, a confidence in the justice and wisdom of our cause and course, which stamp them as completely unafraid of reality. Not overconfidence, nor failure to realize their precarious situation, but the clear knowledge that there is no other way, gives them the quiet strength and the unyielding courage, so vital to Eretz Israel's survival. Perhaps that is why the vainglorious boasting of the dictators jars with greater impact on those who are fighting our particular battle and also democracy's war, in this instance against the Mufti and his fellow-conspirators of high and low estate among the nations. Three years of unequal warfare have robbed our people in Palestine of many valuable lives and much irreplaceable property. But our soul goes marching on, in every land, in every worthwhile cause, under the banner of a finer humanity that, under God, will eventually prevail.

On the super-crowded train that carried Zionist delegates, French tourists, English campers and others anxious to quit Switzerland "before the borders were closed," conditions were extremely chaotic. In our over-loaded compartment was a Protestant minister from England who has friends in a Jewish refugee camp near his parsonage, and whom he visits occasionally. With a seriousness that was accentuated on his normally unsmiling face, he remarked, "until this trainride and all its worries and excitement, I had never realized what it means to be a refugee. Now I know." Meekly I hinted that there was still a great difference between the lot of a Jew in Nazi Germany, Austria or Czechoslovakia escaping horrible persecution, and the Christian minister's fate in be-

(Continued on page 23)



# THE CAREER OF S. N. BEHRMAN

By EBRIA FEINBLATT

**O**UR age cries out for satire. The social satirist has a great cluster of inflated balloons awaiting the stab of his pen: the movements and men of the contemporary scene. In England there is the greatest satirist of our times, Bernard Shaw—a man who could, as Chesterton said, have spent his life as a literary flaneur among the teas and wits of London, but who chose instead to sit in the library and study the economic foundations of our society. In America we have a man who, with a gift for sophisticated humor, has slowly grown up to a sense of the significant, and restricted his wit for a select audience, such as the intelligentsia who attend the performances of the Theatre Guild and other discriminating producers. It is very pleasant to meet with one's sympathetic friends and indulge in witticisms about mutual acquaintances or the fluctuations in social amenities. But this is not enlarging the grasp on the currents of character and events which need to be exposed in all their comicalness—and tragedy. It is true that the intelligentsia rarely deign to descend from their milieu, but once in a while a member will see them as they are, and tell them about it—amusingly.

One of the more unusual things about Samuel Nathaniel Behrman, by way of introduction, is that he is aware of the ineffectuality of his intelligentsia, inasmuch as he is continually comparing them to "real" people and problems, but behind his acclaim for these latter is condescension because his bright people are so much brighter than his "real" people that one feels he has illuminated them so because he likes them better.

But the most interesting fact about Behrman is that his finest play was his first failure. For the past twelve years this American Jew has been the best comedy playwright in the country. His great gift for brilliant, satirical, impeccable word play, his constant lucidity, conceded to no peer. It is true that not too often did he create true characters; too often, only posers. Many were variations of a few types; the young, sensitive idealist, the clever, fascinating young woman, the complacent, conversational materialist, the simple, sincere "heart-of-gold." But they sent a laughter into the American theatre that was choice, scintillating,

and genuinely merry. Two plays found him toying with world thought currents and both were successful. Yet, "Wine of Choice," in which he arrived at definite conclusions, was poorly reviewed. Let us trace the development of his plays in order to understand, if we can, why his adaptation of "Amphitryon" should be such a hit, why "Rain from Heaven" and "End of Summer" should have fared so well in the manner of his other comedies, and why "Wine of Choice" came to a dismal ending, and why now "No Time for Comedy" sparkles on in the manner of his earlier very light comedy triumphs.

Behrman's first play, "Serena Blandish," was a charming portrait of an English girl who was all that her name implied and more, serene, bland, candid, transparent, open in her desires, utterly without guile, simple, trusting, docile—in short, an angel whose perfection is relieved by brightness. Serena wishes to get married for security because being a young woman without position or money there is no other alternative for her. Given a chance to snare a husband in the conducive atmosphere of a Countess' house, aided by a well-meaning woman who tries to make a success of Serena in a month, and by a wealthy jeweler, Traub, who has the ring ready, Serena is unable to evoke a proposal until she has fallen in love with a young man who will not marry her. Thus she is unable to accept the offer when it comes. In the end, romance wins out with its impracticability and allure.

In every one of Behrman's plays there is this opposition between the matter of fact, the ordinary, the sane, and the individualistic, the non-conformists, the unconventional. Serena exemplifies youth, dreams, happiness as compared to the practical cold-worldliness of the other characters. Complete frankness and the contrast or struggle between down to earth sensibility and romantic illusions, are the ingredients of Behrman's comedies as they have been of Shaw's; and of course illustrate the breakdown of nineteenth century traditional ideas of morals in twentieth century civilization.

One scents Shaw in the sentiments voiced by the practical jeweler, Traub,

"There are four things that are ridiculously despised by intellectual snobs—fame, notoriety, position, wealth, yet these are the most we can get out of life,"—and his reply to Serena, "But what a sound reason!" when she tells him that if she should marry it would be because she had no other alternative. For Shaw is the exponent of common-sense and realism. He himself has built his career as a playwright not like a minor poet, but, as he says, with all the ordinarieness of a greengrocer.

"Serena Blandish" is excellent comedy and one of the best Behrman has written. His second best is woven about a woman similar to Serena: Marion Froude in "Biography." But his Serena is taken from an English novel, and in the transfer remained utterly English—with which there is nothing wrong except that American playwrights do better without benefit of the raiments of British and French high comedy. Behrman has obviously been too influenced by European sophistication, too often been held down by an outworn artificiality of a class whose mind and manner are unreal and synthetic, and whose people he has used to deliver his lines.

But "Serena" was the only play in which Behrman was so undisguisedly British. "The Second Man," which was also inspired by an English subject, was laid in New York and the characters were Americans. The subject was Lord Leighton, a popular portrait painter of the late nineteenth century who revealed himself to the playwright in a sentence from a letter, "There is always that other second man in me! calm, critical, observant, unmoved, blase, odious." "The Second Man" is trivial in spite of Behrman's efforts to humanize a "second-rate litterateur." Clarke Storey is a popular writer in fiction, urbane, flip-pant, disillusioned, who can never do or be simply what he wants because of an alter ego which constantly holds up an inner mirror revealing him for what he really is. In his youth he was a starving idealist, so he later became a professional writer, clever and charming and not above taking money from the woman who loved him. Whenever he wished to be honest and impulsive, the second man grinned faithlessly within him, and when he was cynical,



unscrupulous and selfish, he hated himself. And yet there was no way out of this dualism for at last, when he sincerely offered to change for the girl who had idealized him, she had by that time seen completely through him.

With his subject, Behrman had a nice opportunity to do some good characterization which he disregarded in favor of superficiality, and the result is that there is something tawdry and decadent about the play even as the "hero" is decadent and worthless. One comes away from it with a dim recollection of having heard a great deal of amusing palaver, but unreal and ineffectual. Behrman rather admitted to a lack of knowledge of human nature in the preface to "The Second Man," which he called "Literature as Inspiration." He said, in part, "I cannot imagine a better source material for creative writing than books. I might have known Lord Leighton all my life without suspecting him to have been anything more than the complacent dandy of Max Beerbohm's drawing; a chance reading of a letter to his sister and I hit upon a psychological clue . . . ." To know a man all one's life and not be able to glean even as much as a hint of his inner conflict does not bespeak very much psychological penetration.

Seven years ago Behrman wrote a play which was different from his preceding ones inasmuch as it was a study of an ideal peculiar to our civilization, and not another concoction of fizzing wit. "Meteor" is the symbol for the skyrocketing to wealth and power of those men who, in the year 1929, Behrman believes, represented the Napoleonic tradition at its highest and worst. Unfortunately, Behrman did not go or see further than his one-sided, narrow conception of Napoleonism. He said in the preface to the play, "How the career of 'this dark, little, archaic personage,' as H. G. Wells calls him, has influenced succeeding generations of stockbrokers, theatrical producers, financiers, politicians, newspaper owners, chain-store magnates, all the horde of effete as well as rugged individuals forced to place and power by the fortuitous and incoherent catch-as-catch-can of contemporary life, would make a revealing and fascinating study for the social psychologist. A self-haloed adventurer, Napoleon is the god of all the arrivistes, of all the little manipulators and demagogues, of all the high-powered executives, who, when their destinies were running high, saw in their accidental

and inflated careers replicas of the Great Success Story which began in Ajaccio and ended in St. Helena."

In "Meteor" Behrman failed on two scores. In the preface he stated that Napoleon affected men of intellect as well as men of action, men of intellect who, incapable of the sustained efforts of a life of thought, turn their mental energies into careers of dominance; and as examples of this type of dictator, he naturally named the Italian leader. Then, speaking about the American business Napoleon, he called them "stupid, greedy, unimaginative." Reading this, one would be prepared to meet a hero who embodied the qualities of intellectual and artistic charlatanism of a frustrated writer, and the stupidity and prosaicism of a big business manipulator. Instead, Behrman gives us Raphael Lord, a young student possessed of enormous energy, ambition, will and foresight, an infallible judgment for men and events, and a justified belief in himself. He becomes a great financial success, is led irresistibly into a big oil venture in South America resulting in intrigue and scandal, is temporarily outmaneuvered by his opponents, but remains master of himself and essentially unbeaten, although Behrman wishes it understood that he is destroyed as a human being. Lord is neither an artistic charlatan nor a greedy business man. He is an imaginative, nervous intellect with an overwhelming urge for power, and a clairvoyance in foretelling events not unusual among men of action. Therefore Behrman calls him a neurotic egomaniac, a little Napoleon. And further to carry out the popular belief that the ambitious must sacrifice love and tenderness in their mad ascent, he has Lord's ruthlessness alienate his wife, leaving him (again quite typical) alone with his inhumanly demanding ego.

Ann, Lord's wife, stands for "sanity and ordinary humanity." She speaks of simplicity, strength and love, and of course is opposed to his harsh, brutal reality, and the game of action with its rules of revenge and blood shedding. Ann represents the voice of the people, she is the pillar of strength and righteousness, while Lord is the victim of the mirage of individual achievement.

Since Lord does not represent the business Napoleon or the intellectual Napoleon, Behrman failed to do what he wished, create a symbol of the financial boom, and his hero remains a study in what he likes to call ego-

mania. Then, if we consider all the facts, we see that Lord's "egomania" is merely an unerring intuition for the right act which is born of a clear penetration of men. Psychologists say that if a man's personality is fully known, they can predict how he will react to any situation. This aptitude was Lord's particular genius, and he did not have to psychoanalyze a man in order to judge him, either. In this light, his "meglomania" is not as pathological as Behrman would have it seem. In spite of the preface to the play, which would narrow its scope, "Meteor" can stand as a picture of the eternal conflict between thought and action, pen and sword.

"Brief Moment" and "Biography," the most popular of Behrman's comedies, are very similar. Both illustrate the fundamental struggle of sensitive young men for adjustment in the present society; but whereas in the first play all the problems are solved, "Biography" is significant because, disdaining the happy ending, it leaves the audience with the realization of "the immutable difference in temperament" of people which leads to the difference in approach to life, and which, as the play so honestly proves, cannot be transcended, not even by love. If "Biography" is unconvincing as mere comedy, "Brief Moment" is unconvincing except as comedy. Roderick Dean, a young millionaire is also an introvert, is dissatisfied with his spiritual position in life. He marries a night club singer with a good grip on reality, finds they are temperamentally incompatible, leaves her, gives up his fortune and is bound for Russia to become another John Reed, but when he returns she wins him again; and instead of his converting her to the simple life, we see that with her clever maneuvering, he will end up as an ambassador rather than a Reed.

"Brief Moment" is the gayest, brightest Behrman piece; its characters and lines, his happiest. It contains some pertinent satire on the intelligentsia, the Russians, and our gracious society women who have degenerated into "mattress endorsers." And then, of course, it has the added luster of the wit of one, Alexander Woolcott, successfully transferred into the character of Sigrift, the body which was never happy unless in repose. "Brief Moment" is sophisticated humor at its highest in America.

But whereas it was delightful but artificial, "Biography" is delightful

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# A PERSONAL HISTORIAN

By JACOB KAPLAN

**T**HE abyss of a new Armageddon threatens to engulf the entire world. The accelerated tempo of events confuses the man on the street. To the close observer of world events in the last few years, however, the imminence of a new World War is but the logical turn of events. Germany's ruthless aggression on Poland is of a piece with its destruction of Austria and Czechoslovakia. The Nazi-Fascist theory of the state is geared most emphatically to the making of war, to the aggrandizement by whatever means of its economic power. Vincent Sheehan's "Not Peace But a Sword" (Doubleday, Doran & Co. \$3.00) offers convincing testimony of this truth.

Here is a book by a man who has become famous as an honest foreign correspondent. Like Gedye, John Gunther, and Pierre Van Paassen, Sheehan has found the journalistic medium too confining in an age of censorship. He has an insatiable hunger for telling the truth as he sees it. Consequently, he has turned to what has been called somewhat inadequately "book journalism," and has given us a moving account of European events in the last two years—Spain, the Jewish problem in Austria, Germany, and Czechoslovakia.

Sheehan will be remembered as the author of one of the most important philosophical autobiographies of our day, "Personal History," as challenging in its content as Pierre Van Paassen's more recent "Days of Our Years." That work appeared immediately after Hitler's advent to power, when Nazidom, faced with the necessity of consolidating itself domestically, was comparatively inactive on the European front. In that book Sheehan essayed an interpretation of the dynamics of events in the world since the Great War. He revealed a mind that reacted very sensitively to the excesses of French and British imperialism in Africa and Asia, and to the inhuman violence in China and Palestine. He displayed a profound compassion for the underdog, innocent victims of the imperialist Western powers. He evinced a genius for analysis of events which caused thousands of puzzled readers to turn to him as the man who could remove their confusion. Finally, Sheehan showed himself very much the artist, tragical-

ly disturbed by an erring humanity.

His present work is characterized by many of the features of "Personal History." Sheehan is still the very personal historian who blends acute analysis, brilliant reporting, and artistic writing. Beginning his narrative in London two years ago, Sheehan proceeds to give us a picture of an itinerary which led him from London to Spain, from Spain to the Intergovernmental Committee at Evian, from Evian to Prague, and from Prague back to Spain.

There is good reason why Sheehan begins with London. Ostensibly, Sheehan wrote his book in the shadow of the Munich betrayal. He makes it quite clear that he shared with all right-thinking men bitterness at Chamberlain's perfidy at Munich. Munich was a most vital point in recent history. Had a firm anti-German stand been taken by Chamberlain rather than appeasement, Germany would have been stopped short in its aggressions. Sheehan pours vitriolic scorn on Neville Chamberlain and all he represents—the English governing class with its shallow aristocracy and "hypocrisy, perfidy, egoism." How sad that this class controls such tremendous and far-flung power, especially through the Bank of England, "the Vatican of Capitalism." On the heads of the Chamberlain set lies a considerable portion of the blame of the bloodshed in Austria, Czechoslovakia, China, Ethiopia and Spain. The many betrayals of this class have no precedent and no explanation. "There must be some element of vital decay here—a governing class unsure of its tenure, a nation weary of acting as a nation, an economy and society shaken to their base."

If Sheehan's distaste for Chamberlain is great, it is matched by his hatred of Fascism. Sheehan regards Fascism in both its Italian and German varieties as the most pernicious force in the world today. The Spanish Civil War, in his opinion, was simply a ganging up on Spain by Germany and Italy. He makes no bones about revealing that his sympathies were on the side of the Loyalists. The ragged people's army of Spain conjures up in Sheehan's mind the comparison with

Washington's army at Valley Forge. He devotes some time to proving that the Loyalists were fighting for the preservation of the Spanish Republic and democracy and were not Reds in the main although there were Communists among them. His admiration knows no bounds for the men of International Brigades who travelled so many thousand miles to fight nobly and heroically for the ideal of freedom. Sheehan has always been at his best in delineating human beings, and the result is a number of notable portraits of the International Brigade members, particularly of Jim Lardner, Ring Lardner's son, "the last volunteer." The latter is as much a hero of this work as Rayna Prohme was in "Personal History." Did these boys fight in vain, Sheehan asks? No, is his answer. True, it is that the Loyalist's splendid people's army lost the war. What defeated it was a combination of the overwhelmingly superior armaments of the Fascists, the Anglo-Italian agreement of 1938, the non-intervention policy of France, and the neutrality of the United States. But the Loyalists did not fight in vain. "The two years during which Spain was tortured and lacerated," Sheehan writes, "may have provided just that delay which was essential to the awakening of the democracies. All those Lardners did not die for nothing. If the world has a future, they have preserved it. They must overcome the Chamberlains in the end, for promises and nations can be signed away, but youth and honor never."

The most analytical section of the book is Sheehan's treatment of the Intergovernmental Conference on the Jewish refugee problem, to which 26 nations and dominions sent delegates. Nowhere has Sheehan revealed his disgust with that blight of civilization, anti-Semitism, than in these pages. He preferred the gambling casino to the sessions because it became increasingly clearer to him that the conference was but an empty gesture. At least at the Casino "you were not glossing over a living honor with dead and empty words." This conference was doing absolutely nothing to cor-



rect the savage and brutal treatment of the Jews of the Reich.

Sheehan gives us a detailed account of the status of the Jews in Austria and Germany in the last year. What was the basis for Hitler's anti-Semitism and his torture of the Jews? Only the psychiatrist and psychologist can supply the reason. Case after case is cited by the writer to prove the pointlessness of the brutality of the Nazis. For example, a poor pregnant Jewish woman was taken by error to a Viennese hospital reserved for "pure Aryans." When she could not pay the negligible bill of fifty-four marks she was sent to jail, although it had been through the mistake of the authorities themselves that she had not been directed to a hospital for Jews, where it would have cost her nothing. How could Hitler's followers be led on to these horrible deeds of violence? Sheehan finds one answer. The youth of Germany and the Nazis are conditioned by the training of their leaders. "The anti-Semitism of Hitler is obviously a diseased condition amounting to mania, since it disregards all evidence and expresses itself in terms of the most violent hatred and ignorance. The Fuhrer is an uneducated man of limited intellectual power and tremendous emotional intensity. His emotional intensity is what has given him domination over the German people . . ."

In the spring and summer of 1938, in Austria the Gestapo resorted to manifold persecutions of the Jews. The main objective was the expropriation and spoliation of all the Jews of Austria. That country's quarter of a million Jews made frantic efforts to es-

cape after they had been robbed and thrown into jails and concentration camps. The Nazis made it virtually impossible for them to leave the country through prohibitive taxes and malevolently devised red tape. Even if a Jew could break through the Nazi barriers, to which country might he turn for a visa? America, Britain, France, South America, the British dominions — none held out any welcome to the Jew. The Jew finally gave up and was relegated to the concentration camp, the half-starvation of the soup-kitchen, or to death by suicide. There were seven thousand suicides in Vienna during the first four months of the Nazi regime, virtually all Jews.

The fiendish record of the Nazi atrocities in Austria proved a mere dress rehearsal for November 10-12 in Germany. The Nazis had squeezed every penny from Austrian Jewry. But Nazi aggressions in Spain, Austria and Czechoslovakia had cost a great deal. It needed some pretext to further spoliage Reich Jewry. The killing of Vom Rath by the young Polish Jew, Grynspan, served as the excuse. Immediately in hundreds of towns and cities, the Nazis launched simultaneous pogroms. Sixty-five thousand Jews were thrown into concentration camps. The Jews of the Reich were fined four hundred million dollars. Synagogues were razed to the ground. New decrees were promulgated so quickly that the Jews "were reduced to an even more unhappy state than had been the lot of their Austrian brethren a few months before." Escape was as impossible for the German Jews, as it had been for the Austrian Jew.

What is Hitler going to do with the Jews? Sheehan predicts that there will be more pogroms. Hitler's goal is the extermination of the Jew. The German Jew must suffer, Sheehan affirms, until a freer world outside German borders decides to admit him. Sheehan flays unmercifully the democracies for their deplorable record in affording refuge to the Reich Jew. There is certainly room in such countries as the United States, France, Britain and its possessions or dominions for quotas of fifty thousand Jews. One of their excuses is that they fear the rise of anti-Semitism were they to admit Jewish refugees. Sheehan characterizes this tawdry apology as a "new and fashionable dress" for anti-Semitism itself. To admit the validity of this claim, is to admit the failure of democracy itself.

It is impossible to give the wide range of Sheehan's pen in this outline of his book. He was in Czechoslovakia during the Munich days. Munich, Sheehan claims, was the last time when the Western democracies might have done something peacefully to check Hitler. "So far from 'saving the peace' at Munich Mr. Neville Chamberlain surrendered the peace and condemned Europe to a general war." How accurate was Sheehan's prediction we now all know. Fascism, he warns, will go on to worse and worse unless checked. We cannot depend on prime ministers and diplomats to check it, Sheehan concludes. It is to the common people of the world that we must turn in our faith. Only they can determine the settlement of the near future.

## Brooklyn Authors Make News

By DR. ISRAEL H. LEVINTHAL

**B**ROOKLYN has recently come to the fore with the appearance of a number of important volumes written by prominent residents of our Borough.

The field of sermonic literature has been enriched by a notable volume of sermons, "Jewish Survival," (Behrman's Jewish Book House, N. Y.) by the well known spiritual leader of the Flatbush Jewish Center, Rabbi Abraham M. Heller.

In olden days, the Jew loved not only to listen to sermons but also to

read them. They formed an important part of the literature of the average Jew. Today, however, there is a paucity of this type of literature, due primarily to a mistaken notion that the sermon belongs exclusively to the realm of the spoken word. Rabbi Heller's volume proves conclusively the fallacy of this view. The pages hold the reader's attention from the first to the last. One finds in nearly every sermon a keen and logical analysis of the perplexing problems that face the modern Jew, couched in simple, yet most ef-

fective style. Above all, these sermons are Jewish sermons in that they are based on Jewish teaching and derived from Jewish sources. Rabbi Heller knows the value of the rich storehouse of our classic *Midrash*, and knows too, how to utilize these treasured gems in the interpretation of modern life. "Jewish Survival" is a distinct and valuable book which will be read with profit and pleasure by all those who wish to obtain a Jewish

(Continued on page 23)



# JEWISH EVENTS REVIEWED

By LESTER LYONS

**T**HE political situation of the Jews in Palestine has recently become more favorable. The tension between the Jewish Agency and the British government as well as between the Jews and the Arabs has diminished. Because of the deportation or internment of hundreds of Palestine Nazis, there has been removed a fertile source of anti-Jewish sentiment and propaganda. The British government has shown a tendency to suspend its restrictions against the entry of Jews into Palestine. On September 19th, 1200 refugees who had been at sea for more than six weeks after leaving Roumania were admitted to Palestine.

## VANITY YIELDS TO HUMANITY

A novel idea for helping refugees has been devised by the Hillel Foundation at the University of Illinois. Co-eds at the University who formerly would receive orchids on their "dates" are now sent a card by the florist saying that the money has been used to provide food and other aid for refugees.

The Economic Bulletin of the Jewish National Fund discloses that 460,000 Jews inhabited Palestine on June 30, 1939. This number constituted 30 per cent of the total population. In 1931 the Jews were 17 per cent of all the inhabitants.

More than 100,000 Jews in Palestine have already enrolled for service in the British army or in an auxiliary capacity. The registration is being conducted by the Jewish Agency and the Vaad Leuna. Women comprise one-third of the number of persons enlisting.

The Jewish Community Council in Jerusalem is successfully carrying out its plans to establish there a repository for Jewish foreign communal records. The entire archives of the Jewish community of Danzig have already been sent to Jerusalem. The Jews of Salonica have presented a Scroll of the Law and a number of Kashamoth (regulations) dating from the fifteenth century. Chief Rabbi Isaac Herzog of Palestine has donated a collection of portraits of rabbis of past generations.

In order to meet the contingencies created by the war abroad, the Vaad Leumi (National Council of Palestine Jews) has imposed an emergency tax on the Jewish community in Palestine. Those who will be particularly affected by the new tax are persons of means. A manifesto issued by the Vaad Leumi declares that the present situation "necessitates the fullest coordination and discipline." The tasks visualized by the Vaad include the increase of employment, the stimulation of production, the combating of speculation, the prevention of starvation and the anticipation of dangers.

Because of the constant changes in the foreign situation the Joint Distribution Committee has announced its inability to formulate at this time any long range program of aid abroad. The Committee has declared its readiness "to offer the fullest possible cooperation with all other relief groups regardless of race or creed."

During the first half of this year, 3,187 Jewish refugees and immigrants were admitted to Cuba. One-third of the immigrants entered on temporary permits which forbid them to obtain employment. This restriction, however, does not prevent them from engaging in business.

The Christian Mobilizers, whose object is to advance Nazi and Fascist sentiment in this country, has organized a strong-arm group. Boxing, jiu-jitsu, and "other defensive tactics" are to be taught to able-bodied men between the ages of 18 and 28.

Immediately after Great Britain declared war, a real estate operator of San Francisco, Louis A. Lurie, declared his wholehearted moral and financial support of that country's undertaking by ordering the purchase of \$500,000 first-issue British government war bonds.

Many Austrian Jews, formerly in Nazi concentration camps, have enlisted in the French foreign legion. A Jewish legion is being formed in Egypt to serve with the British military forces. Non-Egyptian Jews living in

that country will be asked to join it. In Shanghai, numerous German Jewish refugees besieged the British and French consulates in an endeavor to enlist for service with the Allies. The Jewish Agency for Palestine has proclaimed that the struggle of Great Britain against Germany is the cause of the Jews of Palestine. Jewish men and women from 18 to 50 years of age have volunteered their services for all branches of war activity.

The advent of war created a number of perplexing problems for pious Jews in England. One of them was whether they might carry gas masks on the Sabbath. Rabbinical authority

## CHEERING RECIPROCITY

By way of combating increasing race hatred in this country Rev. Edward J. Higgins, founder, and Rev. John M. J. Quincy, national chaplain, of the Catholic War Veterans, have suggested a pledge to oppose "by word and deed . . . anti-Semitism and racial bigotry, which are very dangerous threats to the principles of democracy and the teachings of Christianity."

Jewish aid to Christian churches has been given in various cities. In Stamford, Conn., considerable contributions were made by Jews to the \$250,000 building fund raised for St. Joseph's Roman Catholic Hospital of that city. In Utica, New York, a mass meeting was organized by members of Temple Beth-El to collect funds to avert foreclosure of the mortgage on the South Congregational Church.

has answered this question in the affirmative.

Because of adverse public opinion, members of the German-American Bund and the Christian Front were obliged to cancel a "Gentile Day" which they had planned to hold in Chicago. A number of notorious anti-Semites were to have spoken on the occasion.

The Jews of Poland have been the special target of brutal treatment by the German troops which invaded that country. Thousands of Jews have been



## JEWISH EVENTS REVIEWED

cast into concentration camps and hundreds summarily executed. Many of them have been arrested in reprisal at the arrest by the British government of Nazis in Palestine. Sixteen Jewish religious leaders were executed by the Nazi army leaders upon their entry into Warsaw. Among them were Chief Rabbi Moses Schor and J. Gutschlechter, head of the Rabbinical Court.

A new German paper printed in the Polish language in Koenigsburg, East Prussia, has waged a virulent war-propaganda campaign against the Jews. The paper charges that all of them are Polish spies. All the Jewish leaders in Prague have been placed under arrest by the government on charges of espionage and sabotage. Leaflets distributed by Czechs in the former Czechoslovakia strongly appeal to all Czechs to strengthen the feeling between them and the Jews.

Hungary has enacted a measure which is expected to oust many thousands of Jews from employment in factories and retail and wholesale businesses. The decree provides for the non-issuance to Jews of permits for such businesses and for the revocation by 1944 of permits now held by Jews. Non-Jewish owners may not employ Jewish managers or agents and must report within two weeks the names of employees with Jewish antecedents.

In an attempt to save a Sefer Torah from destruction, Father William Dunn of the St. Nicholas Catholic Church in Passaic, New Jersey, rushed into the Temple Emanuel which was in flames. The priest's heroic efforts were futile, however, the Temple being entirely destroyed with a loss of \$150,000. Slight burns were suffered by Father Dunn.

A project is being undertaken to have a permanent Jewish museum on the Pacific coast. The museum will be created from the present Jewish exhibit in the Hall of Religion at the Golden Gate Exposition in San Francisco.

Dr. W. I. T. Hoover, dean emeritus professor of philosophy at Laverne College in California, in manifesting "great sympathy for the Jewish people," has predicted that Hitler "has

sealed his death warrant in persecuting the Jews." Professor Hoover believes that "any ruler who so deliberately seeks the humiliation and utter despoilation of the Jew who has through the centuries contributed so much to the culture of the human race is necessarily doomed to failure."

The Non-Sectarian League of this city has formed a Council of Organization which will combine the forces of American democratic groups with those of foreign-born American citizens for the purpose of combating Nazism in this country. Captain G. Egerton Harrimon, executive secretary of the League, has stated that the fight against Nazi-inspired ideologies must be on a national scale.

### ERETZ ISRAEL AIR ACES

Jewish amateur flying in Palestine has made phenomenal progress in the past few years. A number of organizations have been formed to stimulate interest and furnish instruction in aeronautics. Aviation is regarded as a vital phase of Jewish life in Palestine and as an important means of advancing the political progress of the Jews there. Planes have been used to maintain contact between distant settlements, and to bring supplies to colonies cut off by rain from other parts of Palestine. The country is being used as a base by 15 international aviation companies. A Jewish air-taxi service is being planned.

Despite the introduction of prohibition in Bombay, Jews will be able to use wine for ritual purposes.

The Jewish Chautauqua Society, which, during the 46 years of its existence, was concerned with the dissemination of Jewish knowledge and the training of teachers of Jewish subjects, has been merged with the National Federation of Temple Brotherhoods. The Federation is a layman's movement to intensify activity and devotion by Jews on behalf of synagogue life.

Stenographers of the Police Department of this city have for some time been making transcripts of anti-Semitic speeches delivered on street cor-

ners and indoors. What use will be made of the transcripts has not yet been disclosed.

The Ford Hall medal for distinguished service to human welfare has been awarded to Supreme Court Justice Felix Frankfurter. In accepting the medal, Mr. Justice Frankfurter reiterated the declaration of President Roosevelt that Americans cannot remain neutral in thought with respect to the war abroad. He said, "We can agree to be non-combatants, but it is our right and duty to have thoughts on issues involving human destiny."

The Uruguayan press has commented very gratifyingly on the success of the first Jewish agricultural colony in that country. The Jews have been hailed as good colonists and as providing "an illuminating example of what should be done in our own national economy." One paper believes that the progress of the Jewish agriculturists "must have a favorable influence on the immigration of Jews to Uruguay."

That no room exists in this country for anti-Jewish sentiment is the opinion expressed by Rev. Mark A. Matthews, pastor of the First Presbyterian Church of Seattle, Washington. Dr. Matthews declared that "we will not tolerate the persecution of the Jews. No one has a right to create prejudice and commercially and socially persecute the Jews in America. This is their land of refuge, their home of peace and safety, and they shall have the right to worship God according to the dictates of their conscience."

In acknowledgment of its reverence and affection for the late George Cardinal Mundelein, the Chicago Council of B'nai B'rith has made a special appropriation to be presented to the favorite charity of the Cardinal. The charity is to be named by Bishop Bernard J. Sheil, administrator of the archdiocese of Chicago. A memorial resolution of the Council lauded the late Cardinal as the champion of "the sacred rights and liberty of all peoples."



# TWENTIETH SEASON OF FORUM

## ARRANGED UNDER THE AUSPICES OF

MEETINGS HELD EVERY MONDAY

### FORUM LECTURES

OCTOBER 23rd

DR. WILL DURANT

Famous Philosopher, Lecturer and Historian. Author of "The Story of Philosophy," "Transition," "Mansions of Philosophy," etc.

Subject—"THE WORLD CONFLICT"

OCTOBER 30th

JOHANNES STEEL

Radio Commentator, Authority on Foreign Affairs, Author of "The Second World War," etc.

Subject—"PROPAGANDA IN THE UNITED STATES"

NOVEMBER 6th

MAURICE SAMUEL

Outstanding Jewish publicist and lecturer. Author of "You Gentiles," "I, the Jew," "Jews on Approval," etc.

Subject—"DESIGN FOR JEWISH LIVING"

NOVEMBER 13th

FATHER WILLIAM C. KERNAN

Rector, Trinity Episcopal Church of Bayonne, N. J. who conducts the Free Speech Forum for Tolerance and Freedom over Station WEVD.

NOVEMBER 20th

DOROTHY DUNBAR BROMLEY

Newspaper columnist, magazine writer and author. Her column, "Strike a Balance," appears in the *New York Post*. Author of "Birth Control, Its Use and Misuse" and "Youth and Sex, A Study of 1300 College Students."

NOVEMBER 27th

PROF. HARRY D. GIDEONSE

Newly elected president of Brooklyn College. Formerly Professor of Economics, Rutgers University and University of Chicago.

DECEMBER 4th

S. K. RATCLIFFE

English journalist and lecturer on current world problems. Lecturer, University of London. Editorial writer for the *London Daily News*, *The New Statesman* and *The Nation*.

DECEMBER 11th

REV. JOHN HAYNES HOLMES

Distinguished liberal preacher and minister of the Community Church of New York. One of the best speakers on the lecture platform in this country.



Prof. Will Durant



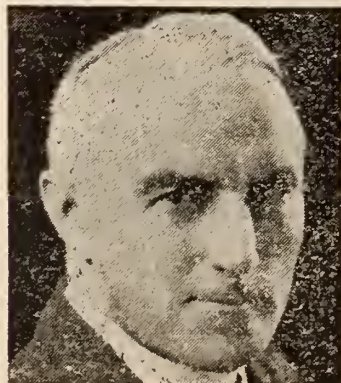
Dorothy Bromley



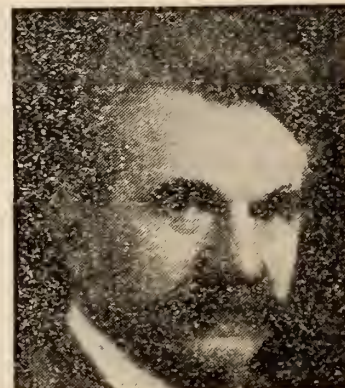
John Haynes Holmes



Maurice Samuel



S. K. Ratcliffe



Ludwig Lore



Prof. Mordecai



# LECTURES AND DISCUSSIONS

## THE BROOKLYN JEWISH CENTER

EVERY EVENING AT 8:30 P. M.

LECTURE SEASON 1939-1940

**DECEMBER 18th**

**GENERAL SMEDLEY D. BUTLER**

America's most colorful soldier and peace advocate. Author of "War is a Racket," "A Third of a Century with the Marines," "Our Crime Problem," etc.

**JANUARY 8th 1940**

**LUDWIG LORE**

Leading interpreter and editor of foreign news. His daily column "Behind the Cables" appears in the *New York Post* and *Philadelphia Record*.

**JANUARY 22nd**

**DR. MORDECAI M. KAPLAN**

Professor of Homiletics, Jewish Theological Seminary. Founder and leader, Society for Advancement of Judaism. Author of "Judaism in Transition," "The Meaning of God in Modern Jewish Religion," "Judaism as a Civilization," etc.

**FEBRUARY 5th**

**GERHART SEGER**

Former member of the German Reichstag. Lecturer on Hitler's regime and the struggle between the Dictatorships and Democracies.

**FEBRUARY 19th**

**PROF. SIDNEY HOOK**

Lecturer New School for Social Research. Professor of Philosophy, New York University. Author of "The Metaphysics of Pragmatism," "Towards the Understanding of Karl Marx."

**MARCH 11th**

**RABBI MILTON STEINBERG**

Lecturer and author. Rabbi, Park Avenue Synagogue. Author of "The Making of the Modern Jew."

**MARCH 18th**

**DR. MAX LERNER**

Professor of Political Science, Williams College. Brilliant publicist and writer. Formerly editor of *The Nation*. Author of "It is Later Than You Think."

**APRIL 1st**

**RAYMOND CLAPPER**

Washington commentator and columnist of *The World-Telegram* and other Scripps-Howard newspapers. Author of "Racketeering in Washington."

**APRIL 15th**

**REV. DR. STEPHEN S. WISE**

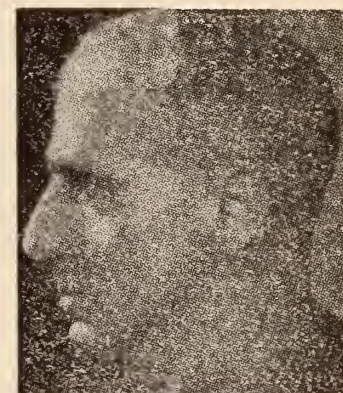
Famous orator and Jewish leader.



*Raymond Clapper*



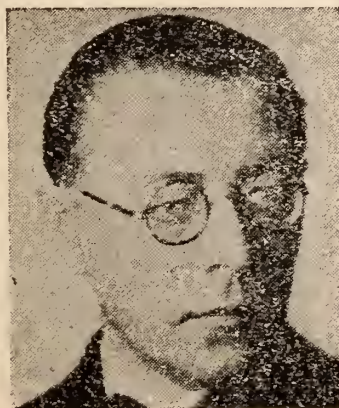
*Johannes Steel*



*General Smedley D. Butler*



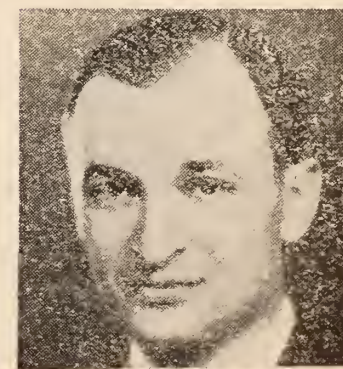
*M. Kaplan*



*Dr. Gerhart Seger*



*Rev. William C. Kernan*



*Rabbi Milton Steinberg*



# THE EMINENT DR. WISE AS EDITOR

Stopped without payment of his subscription, L. Schwarz, Syracuse, N. Y.	
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Balance due .....	\$5.00
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A. Aaron, St. Joseph, Mo.....	\$4.00

On the Friday morning of June 10, 1862, this article appeared in the Cincinnati "The Israelite" as an editorial. It was written by the editor and publisher of the paper, Isaac M. Wise, and is worth reprinting now as a colorful example of the journalistic talents of Dr. Wise, and as an illustration of the manner in which he was obliged to run his publication. Note how he pilloried his delinquent subscribers.—EDITOR.

tain a show of decency, they call their whims the religion and customs of the fathers, in which we unfortunately disturbed them and still disturb them, therefore they raise the mad dog cry of infidelity at our heels and do us all the damage they can. Then come the whole craft of those who, with a *Mishnayoth* or any other old book under their arm peddled from house to house to save poor souls from purgatory, spread all sorts of superstitions, fostered all kinds of prejudices, and gave to ignorance and fear the authority of books that neither they themselves nor their customers could read. Then they examined with important mien Shochtim, Mezuzoth, Ethrogim, &c., and considered themselves placed in the world for the special purpose of cheating simple-minded men. Let us alone, they cried at us, let us make our living in our own way, do not interfere with our business, we do not want your light, it dazzles us, we do not like your truth, it deprives us of good customers. But as we would not hear, nor listen, they attempted and still do, to impair and weaken our effort.

(Continued on next page)

## An Appeal to the Reader

THE opponents of *The Israelite* and *Deborah*, "more than the hairs of my head, are those who hate me for no cause."—exert all their ingenuity and influence to break down this establishment. "Behold their sitting down and their rising (I am their song)." Hidden enemies too cowardly to oppose us manfully and openly, now step forth with all their stings and thorns to do us harm. Inveterate enemies to whom this journal or anything else we wrote always was a thorn in the eye, now exhaust their ingenuity to embitter our life, make us

feel sick of our laborious task, and stop as much of our resources as they can control. The one party is grieved to see us diffuse light and truth contrary to their conceptions and inclinations. Let us walk in the darkness of our superstitions and ignorance as we did before you ever came to this country, when every Hazan was an unquestionable authority, every antipode who heard the chant of the Talmud somewhere passed himself off for a Hebrew theologian, and every *Minhag* of every country, town or village was urged as a law in Israel—a portion of our opponents cry—and to main-

## A NOTE ON ISAAC M. WISE

AMERICAN Jewry has produced few men of such striking personality as Isaac M. Wise, rabbi, educator, lecturer, editor, college president. A man of boundless energy and indomitable will, he was able in the course of his many years of activity to accomplish tasks in every one of which were displayed his originality and his steadfastness.

Born in 1819, in a small town in Bohemia, the son of a Jewish school teacher, young Isaac in the customary manner of his age began his Hebrew studies at the age of four. His aptness was soon discovered and at an early age was sent to continue his studies at Prague. There, through his reading, he became acquainted with America and after that throughout his long life America was the land of his dreams, the "land of promise" for all Israel. In Prague, he received his ordination as Rabbi and for a short time he occupied a Rabbinical post at Radnitz, Bohemia.

We next hear of Wise in 1846, when he accepted the Rabbinate at Albany, New York. Immediately, he began his agitation for radical reforms in temple service and ritual. It was not, however, until he was called to accept a pulpit at Cincinnati in 1854 that his real active career began and for the next forty-six years he was engaged in the organization of Reform Judaism in America. His first task was the establishment of his *American Israelite*, one of the oldest Jewish weeklies in America. Through the columns of this periodical he expounded his views and propounded his ideas on matters of Jewish interests. For many years, he labored for the creation of a union of Jewish congregations. His other pet scheme, the founding of a rabbinical college in America, met with success in 1875 with the opening, at Cincinnati, of the first school of its kind in the United States, namely, the Hebrew Union College. In 1889, he brought to fruition the third

enduring offspring of his fertile brain, the Conference of American Rabbis.

The life of Isaac M. Wise may be considered an unusually successful one in that in his old age he was able to observe a full realization of all that which he planned and for which he strove. Many of his concepts and a great part of his ideology has been modified. His zeal for reform led him too far. His bitter opposition to national Judaism is recognized as an error by many of his younger followers. Nevertheless, the memory of few Americans is held in as high esteem as that of Isaac M. Wise. A man of great kindness and of truly humane spirit, he thrilled the imagination of his young students and inspired them with love and personal devotion. He was a pioneer in many fields of endeavor and as such both the German Jew with whom he dealt most frequently, and the East European, a later arrival in this country, feel that he has achieved a prominent position in American Jewish history.

By E. N. RABINOWITZ



forts as much as is in their power. Persecute him, he is a vulgar Dutchman, a foreigner, who has the sauciness of disputing what this or that priest maintained, spoke, expounded, wrote and printed, and we always believed, repeated and acknowledged; he disturbs us in our most sacred inactivity, in our *dolce* suspense, he is the pike in the fish pond always after our fat and indolent priests, down with him, give him a stick, we do not want him—so another class of our opponents excuse their attempts to break us down.

Then comes the other camp of modern society and cries, why does he not write against this and that, why not write against the absurd laws of eating this and not eating that, why does he not eat pork, write in favor of pork, and do something for the kitchen? Why does he not write against the rite of circumcision, the fasting on the Day of Atonement, the rest on Sabbath-day, as we long ago dispensed with these little things? So one portion asks and gives us a kick. Then comes the deist and gives us a blow, because we believe in Revelation, the atheist hurls his missels at our head, because we believe in God and immortality and have the boldness to say so in behalf of humanity and progress. Next comes the cosmopolitan and declares war against us, because we are too much Jewish, too exclusively Hebrew in religion and would not advocate the amalgamation of the Israelites and the Gentiles in religion and blood. However all of them disagree in this point they agree that we damage their respective theories and, therefore, they also administer a blow to us whenever they can.

And the missionaries and bigots and their train of accomplices, how they would like to see us go under! Formerly they could pity the ignorant Jew, the superstitious Jew, the lost Jew, the persecuted Jew, and please this or that audience, flatter their own vanity and stupidity, and made money for the poor Jew, the brothers of God according to the flesh, and pocketed with the pious sigh and a most holy mien. Since however, that audacious bold and frank *Israelite* exposed their theories, attacked their mean business, uncovered their *modus operandi*, peeped behind their curtains, and week after week proved that the Hebrew is no object of pity, that he fights his own way through modern society and with the help of God works out his

own salvation, they feel uneasy as long as *The Israelite* exists. Give him a kick, is their motto, whenever they get together as much courage as to speak of *The Israelite*.

Worse, however, and fiercer than by all the above crews of our opponents, we have been and are persecuted and injured by the mean and despicable envy of men who want honor without labor, the reward first and the labor never, popularity without love for the community and without activity in their behalf — men who thirst after and dream of renown, fame, greatness and glory without having either the will or ability to benefit the community, who exhibit themselves everywhere, flatter everybody, know and say everything, and belittle everybody who might throw them in the shade. *The Israelite* not being in the world to sound their praise and eulogize their greatness, they hate it and try to the utmost to damage it. Here is the real and accurate picture of our opponents.

We now ask our friends, shall we yield? Shall we stand idly by and see them clap hands at our fall, sneer, and jeer at our failure, laugh and rejoice at our misfortune? We ask our friends, if such we have whose mind is not entirely absorbed in the calamities or business of the day, shall we leave the field, the entire field to the host who misrepresented us for years, to the enemies of Israel, who enrich themselves at our expense, sell the honor of Israel and the truth of God to feed their stomachs, exhibit their ignorance as the religion of Israel, their indolence and apprehension of light as the sentiments of our people, their vanity and haughtiness as the object of our existence, their hollow, flat, dismal and sloughy sophistry as the wisdom of Israel? Shall we leave the field to screech-owls and night-hawks, to renegade missionaries and deceived imposters, to those who pity us from ignorance and misunderstand us from want of information? Shall we in this new home, retire and see our honor and our future undermined by moles and masked hypocrites? We for ourselves answer emphatically, No! With the last drop of blood and the last spark of our intellect, No! If our opponents were as many as sands on the sea shore and our friends as few and far apart as angel's visits, we would not yield. Too sacred is the cause in which we are engaged, too important for the

happiness and redemption of mankind, too necessary for future generations that the hatred, self-interest, envy or egotism of any man or men should cause us to stop our exertions. If we must write for the last ten of our readers, and combat perpetually against debts, want, poverty or even destitution (which we have not to fear,) if our opponents spit poison and fire on us, we shall still continue to proclaim publicly "I am a Hebrew and the God of heaven I fear,"—continue to fight the battles of the Lord for Israel and truth—never yield, never stagger. This is our firm determination in the midst of care and trouble, and it must be written down for future reference that, although we have ever so many friends, so we are told at least — who dispose of thousands and ten thousands of useless metal and grew up in wealth, while we spent our days and night in a holy cause, numerous friends who are now wealthy still sleep soundly when we deceived the sleep from our weary eyelids in the service of God and Israel; still we sit here in care and trouble, because we can not come up to our engagements and promises.—It must be written down for future reference.

But if we have friends, if the cause which we served for the last eighteen years, without pause almost we served in this country for the last fifteen years; if we have friends, let us hear of them. Let them propose to do something for the maintenance of these papers.—Mark, we accept no presents, no gifts: we do not come a beggar at your doors.

You can only do either of two things for us: Collect new subscribers for these papers, take the trouble of soliciting new subscriptions among your friends and acquaintances, almost every one of you can do it, because each of you exercises a certain influence; or subscribe for those who cannot afford to pay and would like to read.

This is the relief we propose. If you know a better one, let us know it. If the congregations desire to purchase these papers, they can have them, and I promise them, to serve as faithfully as heretofore in the editorial department. Let them do with the business department what they please. In a financial respect we propose to sell them the types, press, forms, books, and all other materials necessary for the publication of these papers.

(Continued on page 23)



# THE TRANSFORMATION OF THE PALESTINE MARITIME PLAIN

**B**EFORE examining the present position of the agricultural and horticultural structure of Palestine it may be instructive to read a description of the Maritime Plan in 1913, that area of Palestine which is now the most productive and the most thickly populated. The Royal Commission quotes the following description in its Report and states that in its opinion it is truthful and disinterested.

"The road leading from Gaza to the north was only a summer track suitable for transport by camels and carts . . . In the rainy season it was impassable.

"In the villages on both sides of the track and as far as the hills to the east no orange groves, orchards or vineyards were to be seen until one reached Yabna Village. Trees generally were a rare sight in these villages . . .

"In all the villages dotting the plain between Gaza and Jaffa there was only one well in a village and in the smaller villages there were no wells at all . . . Not in a single village in all this area was water used for irrigation. Water was scantily used for drinking purposes by man or beast.

"Houses were all of mud. No windows were anywhere to be seen. The roofs were of caked mud. . . The family lived in the elevated part while in the lower part the cattle were housed. The cattle were small and poor. So were the chickens.

" . . . The ploughs used were of wood. European ploughs were not known in the whole area. Not a village could boast of a cart. Sowing was done by hand; harvesting by the scythe and threshing by animals. Fields were never manured.

" . . . Every second year the fields were measured by stick and rope and distributed among the cultivators. Division of land always led to strife and bloodshed.

"The yields were very poor . . . The wheat yield went to Government for payment of tithe and to the 'effendi' in payment for interest on loans. The 'fellah' (Arab peasant) himself made his bread from dura.

"The sanitary conditions in the villages were horrible. Schools did not

exist and the younger generation rolled about in the mud of the streets. The rate of infant mortality was very high. There was no medical service in any of the villages distant from a Jewish settlement. In passing a village one noticed a large number of blind, or halfblind persons. Malaria was rampant.

" . . . In the neighborhood of Wadi Rubin considerable quantities of vegetables, especially tomatoes, were grown. But the standing water in the 'wadi' devastated the whole area, being a breeding place for malaria. At Wadi Hunein there were several orange groves belonging to 'effendis.' Most of them were in a very neglected state. They were planted in irregular formation and irrigated in a very primitive manner . . . At Beit Dajan, Yazur and Jaffa considerable areas were planted with orange trees. The quality of these groves was not superior to those of Wadi Hunein.

"The entire area of orange groves owned by Arabs before the war was 200,000 dunams while the Jews owned 10,000 dunams. The export of oranges . . . (in 1913 amounted to 910,548 cases.)

"The area north of Jaffa as far as Hedera and Zichron Jacob, known as the Sharon, consisted of two distinctive parts divided by a line from south to north. . . The villages in this area were few and thinly populated. Many ruins of villages were scattered over the area as owing to the prevalence of malaria many villages were deserted by the inhabitants who migrated to the hills . . ."

Is it not fair to say that at that time, in 1913, the Maritime Plain had, under the Government's definition of cultivated area, which is such land as "is actually under cultivation, or which can be brought under cultivation by the application of the labor and resources of the average Palestinian (Arab) cultivator," reached the limit of its absorptive capacity?

Contrast this position of the country with that which the Royal Commission found in 1936.

" . . . Twelve years ago the National Home was an experiment; today it is a 'going concern' . . . The process of (Jewish) agricultural colo-

nization has steadily continued . . . There are now 203 agricultural settlements containing some 97,000 people. Some of the new colonies are again in the uplands of Galilee, northwards of Mount Tabor; but most of them, as before, are in the plains. Three-parts of the Plain of Esdraelon, all of the Valley of Jezreel, a great part of the Maritime Plain between Jaffa and Mount Carmel, and another large area south of Jaffa—these wide stretches of plain-land, drained and irrigated and green with citrus trees or brown from the plough, are the agrarian basis of the National Home. The country-towns have likewise grown and prospered.

"Yet more impressive has been the urban development. Tel Aviv, still a wholly Jewish town, has leaped to the first place among the towns of Palestine. Its population now probably exceeds 150,000 . . .

"The growth of Haifa, too, which has now a population of 100,000, is only less remarkable than that of Tel Aviv. But Haifa is not, like Tel Aviv, a wholly Jewish concern . . . The European shipping in the new and spacious harbor is serving Arab as well as Jewish Palestine. We observed that many cases of goods in the sheds at the quayside were marked for transit to Baghdad."

## JEWISH THEOLOGICAL SEMINARY CELEBRATES 54th YEAR

**E**LEVEN students have been admitted to the post-graduate rabbinical course at the Jewish Theological Seminary of America in New York City. The Seminary will mark the opening of its fifty-fourth year with memorial services dedicated to the late Professor Israel Davidson, to be held at 8:30 P.M. in the Unterberg Auditorium of the Seminary on Monday, October 30th.

The new students who have been admitted to the rabbinical department are: Louis Barishnikoff, Solomon S. Bernards, Herman Kieval, Benjamin Kreitman, Israel A. Laster, Meyer Herbert Ribner, Norman N. Shapiro, Mereminsky, David H. Pintz, Stanley Rabinowitz, Herbert Ribner, Norman N. Shapiro and Max Vorspan.



# BROOKLYN JEWISH CENTER ACTIVITIES

## FIRST LATE FRIDAY NIGHT SERVICE THIS EVENING, OCT. 20th

Our late Friday night lecture services will begin for the season this Friday evening, October 20th at 8:30 o'clock promptly. Rabbi Levinthal has chosen for the theme of his first lecture this season, "The Jew's Most Effective Defense," in which he desires to present what he believes is one of the most vital messages for the American Jew today.

The Center Friday evening services have been very successful in the past and we are confident that we shall have the same large and interested congregation this year. Rev. Kantor will lead in the congregational singing. You and your friends are cordially invited.

## INSTITUTE OF JEWISH STUDIES FOR ADULTS NOW IN FULL SESSION

From all indications the registration this year in our Institute of Jewish Studies for Adults will exceed the registration that we had last year. All of the classes have now started the season's work, but it is still possible for men and women to enroll in all of them.

Courses in Hebrew are given on Thursday evenings at 8 and at 9 o'clock. Jewish History is given on Tuesday evenings at 9 o'clock; the course in Talmud A on Tuesday evenings at 9 P.M.; the course in Talmud B on Tuesday evening at 8 P.M. and the courses in Bible on Thursday evenings at 8 P.M.

Special day courses are being offered on Wednesdays in Jewish History which meets from 10 A.M. to 11 A.M. and Religion from 11 A.M. to 12. Due to special circumstances these classes will assemble at these hours on Monday, October 23rd instead of their usual Wednesday schedule.

## ADVANCE NOTICE

On Friday evening, October 27th, we shall have the pleasure of hearing as our guest speaker in our synagogue pulpit, Mr. Abraham Goldberg, the well known Zionist writer and orator. Mr. Goldberg attended the last Zionist Congress which was held in the latter part of August in Geneva. He will speak on the interesting subject, "The Fate of Zionism in a World at War."

## JOINT MEETING OF THE BOARD OF TRUSTEES AND GOVERNING BOARD

The season's first joint meeting of the Board of Trustees and Governing Board will take place on Thursday evening, October 26th at 8:30 o'clock. Matters of importance will be discussed.

## YIDDISH LECTURE AND ENTERTAINMENT NOV. 4th

The season's first Yiddish lecture will be held on Saturday evening, November 4th, at 8:30 o'clock. The evening is arranged on the occasion of the 20th anniversary celebration of the Yiddish Art Theatre under the direction of Maurice Schwartz. Mr. S. Nigger, well known literary critic of *The Day*, will deliver the principal address on Sholom Asch's "Tillim Yid" (Salvation). Michael Gibson will read several episodes from the play. Miss Gloria Hammer will participate in a program of Jewish folk songs. She will be accompanied on the piano by Natalie Claire Asen. A brief introduction will be made by Dr. Asen. Rabbi Louis Hammer will preside.

Admission will be 25c; the proceeds to be devoted to the library fund of the Center.

## CLASS IN LITERATURE MEETS WEDNESDAYS

Under the joint auspices of the Forum Committee of the Center and the New York Board of Education a class in Contemporary Literature meets every Wednesday evening at 8:30 o'clock at the Center. Mr. Jacob Kaplan is the instructor of the class. There is no charge for admission.

## "NIGHT OF STARS" TICKETS ON SALE AT THE CENTER

The Sisterhood of the Center is participating with the United Palestine Appeal in the sale of tickets for the "Night of Stars" which will be held at Madison Square Garden on Wednesday evening, November 15th. The proceeds of the evening will be used to resettle Jewish refugees in Palestine. Tickets may be obtained at the office of the Center or from the chairman, Mrs. I. Lowenfeld.

## CENTER CLUBS RESUME ACTIVITIES

The following junior clubs have been organized for the coming season:

Center Girls—13-14½ years of age.

Vivalets—girls 11½-13 years of age.

Maccabees—boys 12-13 years of age.

Center Boys—13½-15 years of age.

The above groups meet on Saturday evenings at 7:30 o'clock.

Girls Club—10 to 11½ years of age.

Senior Girls—14½-16 years of age.

Hakoach—boys 15-17 years of age.

Photograph Group—open to all club members interested in various phases of photography.

The above groups meet on Sunday afternoons at 2:30 o'clock.

Junior League—boys, 17 to 21 years of age; girls, 16 to 19; meetings on Thursday evenings.

## CENTER ACADEMY

The Center Academy of the Brooklyn Jewish Center announces that most groups are filled to capacity. We do, however, have several openings in the Kindergarten group and in the Second Grade.

Appointments with the Center Academy office can be made by calling President 4-1400 daily between 8:30 A.M. and 4:30 P.M.

## PUBLIC SPEAKING CLASS MEETS EVERY TUESDAY

Under the joint auspices of the Forum and Education Committee and the New York Board of Education a class in public speaking will be held every Tuesday evening at 8:30 o'clock. The instructor will be Dr. Henry Miller, an expert in the field of public speaking. Admission will be free to Center members as well as non-members.

## CENTER ACADEMY THEATRE PARTY

The Center Academy is arranging its Theatre Party for Tuesday evening, November 14th at the Plymouth Theatre. The production will be "Margin for Error" by Clare Booth, author of "The Women" and "Kiss the Boys Goodbye."



### ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge receipt of the following gifts:

Prayer Books and a Torah Cover were presented by Mrs. Helen Blumberg in memory of her husband, Max Blumberg.

The Sisterhood donated several books from the Temple of Religion to the Center library.

### LIBRARY ADDITIONS

The following books were recently acquired by the Center library:

Vincent Sheehan—"Not Peace But a Sword."

John Gunther—"Inside Asia."

Vicki Baum—"Shanghai 37."

Norman Waln—"Reaching for the Stars."

Dorothy Thompson—"Let the Record Speak."

Heinrich Mann—"Henry, King of France."

Heinrich Mann—"Nietzsche."

Stefan Zweig—"Tolstoi."

Andre Gide—"Montaigne."

Thomas Mann—"Schopenhauer."

Roman Rolland—"Rosseau."

Louis Golding—"Mr. Emanuel."

### BASKETBALL GAMES SCHEDULE

The following is a schedule of the games already arranged by the Center basketball team for this season:

Sun., Oct. 22nd—J. C. H. of Bensonhurst.

Sun., Oct. 29th—Foley A.A.

Sun., Nov. 5th—Ohrbachs

Sun., Nov. 12th—Union Temple.

Sun., Nov. 26th—Newark "Y."

Sun., Dec. 3rd—To be announced.

### CENTER RESTAURANT OPENS SUNDAY

The restaurant of the Center will re-open for the season next Sunday, October 22nd at 12 noon. Regular dinners and a la carte meals will be served every Sunday hereafter from 12 to 5 P.M. Center members are cordially invited to use the facilities of our restaurant on Sundays for themselves and their families. The price for a full course dinner is \$1.00 per person.

### BAR MITZVAH

We extend our hearty congratulations and best wishes to Mr. and Mrs. Jacob I. Goodstein of 780 St. Marks Avenue on the Bar Mitzvah of their son, Aaron, which will be held at the Center Synagogue on Saturday morning, October 21st.

### MONUMENT UNVEILINGS

The unveiling of a monument in memory of the late Mrs. Mendel Hecht will be held on Sunday afternoon, October 22nd at 2:00 o'clock on the Washington Cemetery, Section 4 (New Bessarabian Aid Ass'n.)

\* \* \*

The members of the Center are requested to attend the unveiling of the monument in memory of our late vice-president, Mr. Henry Seinfel and Mrs. Seinfel which will be held at the Brooklyn Jewish Center Sub-division of the Montefiore Cemetery at Springfield, Long Island, on Sunday morning, October 22nd at 11:30 o'clock. In case of inclement weather, the unveiling will be postponed to the following Sunday.

\* \* \*

On Sunday morning, November 5th at 11 o'clock a monument in memory of the late Mr. M. Haft and Mrs. Haft will be unveiled at the New Mt. Carmel Cemetery.

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### Brooklyn Jewish Center Review

### PERSONAL

Rabbi Levinthal delivered the Benediction at the exercises marking the inaugural of the newly elected President of Brooklyn College, Prof. Harry D. Gideonse, at the College on Thursday afternoon, October 19th.

### CONGRATULATIONS

We extend our heartiest congratulations to the following:

Hyman L. Brainson of 1430 Carroll Street on his marriage to Miss Ethel Charlotte Tanenbaum.

Mr. and Mrs. Milton J. Goell of 347 New York Avenue on the occasion of the birth of their son on October 13th.

### SISTERHOOD

MOTHER - DAUGHTER

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## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Abrams, Meyer  
Metals Married  
Res. 1022 Carroll St.  
Bus. 61 Broadway  
*Proposed by William L. Kuhn*
- Babbitt, Irving  
Accountant Unmarried  
Res. 125 Schenectady Ave.  
Bus. 2 Park Place
- Berlin, Miss Rositta  
Res. 698 Montgomery St.  
*Proposed by Muriel Blickstein*
- Bock, Myron  
Broker Unmarried  
Res. 1821 - 53rd St.  
Bus. 40 Wall St.  
*Proposed by M. Goldstein and Irving Kemp*
- Paul Bisgyer  
Attorney Unmarried  
Res. 435 E. 92nd St.  
Bus. 21 E. 40th St.
- Blickstein, Harry  
School Principal Married  
Res. 705 Montgomery St.  
Bus. P. S. 193  
*Proposed by Dr. Irving Cohen*
- Botter, Joseph  
Attorney Unmarried  
Res. 535 Montgomery St.  
Bus. 302 Broadway  
*Proposed by Jacob S. Doner*
- Busel, Louis B.  
Laces Married  
Res. 2011 Linden Blvd.  
Bus. 1200 Broadway  
*Proposed by Ben Gunther*
- Creppa, Miss Sarah  
Res. 682 Schenck Ave.  
*Proposed by Martin Katz*
- Datz, Seymour  
Furs Unmarried  
Res. 1275 Union St.  
Bus. 252 W. 30th St.  
*Proposed by George Friedwald*
- Dubrow, George F.  
Cafeteria Married  
Res. 422a New York Ave.  
Bus. 1110 Eastern Parkway  
*Proposed by Martin Zinn*
- Duckor, Dr. Louis  
Dentist Married  
Res. 985 Park Place  
Bus. 1 Nevins St.  
*Proposed by Dr. A. H. Shack and Dr. I. E. Shack*
- Erenstoft, Morris  
Rubber Married  
Res. 110 New York Ave.  
Bus. 67 Broad St.  
*Proposed by Judge Emanuel Greenberg.*
- Finkelstein, Samuel  
Attorney Unmarried  
Res. 1214 Avenue K  
Bus. 29 Broadway  
*Proposed by Sidney Leonard*
- Fruchtenberg, Miss Claire  
Res. 879 Park Place  
*Proposed by Ray Brandwein*
- Glasser, Abraham  
Clothing Married  
Res. 1504 Carroll St.  
Bus. 873 Broadway  
*Proposed by Mrs. Betty Abramowitz.*
- Gutchin, Benjamin  
Teacher Unmarried  
Res. 23 Tapscott St.  
Bus. Girls High School  
*Proposed by Israel Cohen*
- Gorman, Joseph  
Merchant Married  
Res. 2078 - 62nd St.  
Bus. 101 W. 42nd St.  
*Proposed by Mort Zimmerman*
- Gromet, Dr. Robert Y.  
Physician Unmarried  
Res. 49 Balfour Pl.  
Bus. L. I. College Hospital  
*Proposed by Samuel Schoenfeld and Alvin Goldstein*
- Halpern, Miss Lillian  
Res. 318 Floyd St.  
Bus. Municipal Bldg.
- Herman, Samuel  
Real Estate Married  
Res. 888 Montgomery St.  
Bus. 66 Court St.  
*Proposed by Judge Emanuel Greenberg.*
- Jacobs, Arthur L.  
Attorney Married  
Res. 1324 Carroll St.  
Bus. 233 Broadway  
*Proposed by Judge Emanuel Greenberg and Abraham Ginsburg*
- Kafko, Andrew  
Food Distr. Unmarried  
Res. 242 E. 93rd St.  
Bus. 27th St. & 13th Ave.
- Kammerman, Hyman  
Govt. Unmarried  
Res. 239 Grafton St.  
Bus. Federal Bldg.
- Klausner, Miss Sylvia  
Res. 961 Eastern Parkway  
Bus. B'way. & Flushing Ave.
- Landa, Mrs. Jean  
Res. 329 Kingston Ave.  
*Proposed by Frank Schaeffer*
- Langert, Isidor  
Stampings Unmarried  
Res. 1618 Union St.  
Bus. 440 Adelphi St.  
*Proposed by Al Loonin and Al Sacks*
- Lapidus, Joseph  
Skirt Mfg. Unmarried  
Res. 672 Eastern Parkway  
Bus. 323 W. 39th St.  
*Proposed by Jacob S. Doner*
- Levinthal, Lazar E.  
Attorney Unmarried  
Res. 576 Eastern Parkway  
Bus. 2 Lafayette St.  
*Proposed by Rabbi I. H. Levinthal*
- Levy, Abraham  
Govt. Married  
Res. 1045 St. Johns Place  
Bus. 341 Ninth Ave.  
*Proposed by Jacob S. Doner*
- Litty, Irving L.  
Res. 2025 Regent Place  
*Proposed by Elias B. Desatnek*
- Lieb, Hamilton  
Attorney Unmarried  
Res. 1429 President St.  
Bus. 130 Clinton St.  
*Proposed by Samuel Rottenberg*
- Levine, Israel A.  
Jewelry Married  
Res. 573 Eastern Parkway  
Bus. 87 Nassau St.  
*Proposed by L. Moody*
- Lyons, Lester  
Attorney Married  
Res. 436 Eastern Parkway  
Bus. 239 Broadway  
*Proposed by Rabbi I. H. Levinthal*
- Maslow, Dr. Herman L.  
Physician Married  
Res. 789 St. Marks Ave.  
Bus. 706 Eastern Parkway
- Michaelson, Ben S.  
C.P.A. Married  
Res. 135 Eastern Parkway  
Bus. 1 Madison Avenue
- Nelson, Dr. Louis S.  
Physician Married  
Res. 163 Eastern Parkway  
Bus. 201 Eastern Parkway  
*Proposed by Dr. S. A. Wolfe*



Newman, Frank  
Furniture Unmarried  
Res. 204 Keap St.  
Bus. 115 Lorimer St.  
*Proposed by Murry Gabel  
and Benj. Gabel*

Panzer, Helen  
Res. 444 Amboy St.

Puchkoff, Morris B.  
Attorney Married  
Res. 1625 - 51st St.  
Bus. 69 Metropolitan Ave.  
*Proposed by Wm. S. Shoreinstein*

Raphael, Jack  
Furs Unmarried  
Res. 1176 President St.  
Bus. 312 Seventh Ave.  
*Proposed by Irving Stein  
and Sam Schoenfeld*

Rashbaum, Arthur A.  
Textiles Married  
Res. 270 Crown St.  
Bus. 411 Fifth Ave.  
*Proposed by Morris Rothkopf*

Roth, Herman J.  
Costume Jewelry Married  
Res. 566 Montgomery St.  
Bus. 110 W. 40th St.  
*Proposed by Saul S. Abelov*

Rettinger, Sam  
Photos Unmarried  
Res. 309 E. 92nd St.  
Bus. 111 W. 119th St.

Rosen, Louis  
Bedspreads Married  
Res. 810 Montgomery St.  
Bus. 383 Broadway  
*Proposed by Abraham Ginsburg  
and Samuel H. Goldberg*

Rosenberg, Joseph  
Advertising Married  
Res. 75 E. 21st St.  
Bus. 110 Waterbury St.  
*Proposed by Mort Zimmerman*

Rosenberg, Milton  
Textiles Unmarried  
Res. 295 Maple St.  
Bus. 61 Walker St.  
*Proposed by A. Joseph Lieberman*

Sass, Paul  
Unmarried  
Res. 1116 Carroll St.  
Bus. 128 W. 31st St.  
*Proposed by Michael E. Mayer  
and A. Joseph Lieberman*

Schneider, Harold  
Real Estate Married  
Res. 1310 President St.  
Bus. Same  
*Proposed by Mrs. S. Leibowitz*

Schwartz, Arnold M.  
Attorney Married  
Res. 180 Winthrop St.  
Bus. 50 Court St.  
*Proposed by Henry Holtzman  
and Jacob L. Holtzman*

Shapiro, Dr. Max E.  
Physician Unmarried  
Res. 1280 E. 18th St.  
*Proposed by Judge Emanuel Greenberg*

Shofler, Victor A.  
Auto Slip Covers Married  
Res. 451 Kingston Ave.  
Bus. 569 Broadway  
*Proposed by Dr. Samuel Greenberg*

Shofler, Walter K.  
Res. 451 Kingston Ave.  
*Proposed by Dr. Samuel Greenberg  
and Elias B. Desatnek*

Silberg, Bernard R.  
Infants Wear Unmarried  
Res. 699 Montgomery St.  
Bus. 28 W. 27th St.  
*Proposed by Jacob Harmatz  
Dr. Harold N. Lefft  
and Joseph Lefft*

Smith, Benjamin  
Teacher Married  
Res. 597 Essex St.  
Bus. 8 Belmont Ave.

Wirtzbaum, Jacob  
Furrier Married  
Bus. 263 Eastern Parkway  
Bus. 237 Seventh Ave.  
*Proposed by David B. Kaminsky*

Zenkel, Sam  
Unmarried  
Res. 1719 Union St.

Zimtbau, Dr. L.  
Physician Married  
Res. 353 New York Ave.  
Bus. Same  
*Proposed by Samuel H. Goldberg*

**The following have applied for re-instatement in the Brooklyn Jewish Center:**

Green, Dr. Samuel W.  
Physician Married  
Res. 135 Eastern Parkway  
Bus. 11 Schermerhorn St.  
*Proposed by Dr. Reuben Finkelstein*

Horowitz, Bernard  
Real Estate Married  
Res. 751 St. Marks Ave.  
Bus. 50 Court St.  
*Proposed by Abraham Ginsburg*

Kasnowitz, Sidney  
Accountant Married  
Res. 1762 Union St.  
*Proposed by Benjamin Machlin*

Kassof, Herbert  
C.P.A. Unmarried  
Res. 1745 President St.

Rottenberg, Bernard L.  
Advertising Unmarried  
Res. 108 E. 38th St.  
Bus. 247 Park Ave.  
*Proposed by Samuel Rottenberg*

Rottenberg, Manny C.  
Wool Novelty Married  
Res. 50 E. 21st St.  
Bus. 19 W. 18th St.  
*Proposed by Samuel Rottenberg*

Rottenberg, Leo  
Yarns Married  
Res. 295 St. Johns Place  
Bus. 19 W. 18th St.  
*Proposed by Samuel Rottenberg*

Samuelson, Milton  
Handbags Married  
Res. 1025 St. Johns Place  
Bus. 38 W. 32nd St.  
*Proposed by Max E. Landau*  
JUDGE EMANUEL GREENBERG  
*Chairman, Membership Committee*

#### SABBATH SERVICES

Kindling of candles at 4:54 o'clock.  
Friday evening services at 5:00.  
Sabbath services, Parsha Lek Leka, will commence at 8:45 A.M.  
Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:15 P.M.  
Mincha services at 5:15 P.M.

#### DAILY SERVICES

Morning services at 7 and 8.  
Mincha services at 5:15 P.M.

#### WE THANK—

The Center is grateful to all members who have provided the cake, wine, fruit and flowers used for this year's Succah. We are also thankful to the members of the Sisterhood for their capable cooperation, and members of the League for Labor Palestine, and the children of the Center Academy who supervised the decoration of the Succah.

#### CONGRATULATIONS

The Center extends its best wishes to Mr. and Mrs. Morris Groden, of 693 Montgomery Street, on the celebration of their fiftieth wedding anniversary on Sunday, October 29th. Mr. and Mrs. Groden will be at home from 3 to 6 P.M. No cards.

#### P.T.A. HEBREW SCHOOL MEETING WEDNESDAY

The P.T.A. of our Hebrew School and Sunday School will meet next Wednesday evening at 8:30. An interesting program has been arranged. All parents are invited.



## THE CAREER OF S. N. BEHRMAN (Continued from page 7)

and true. "Biography" begins to present people who definitely stand for something. The characters of Marion Froude and Richard Kurt symbolize liberalism and radicalism in the larger sense. At thirty-five, Marion is mellow, tolerant, amused with life and people. Although aware of stupidity and pettiness, she looks also for goodness and gentleness. She understands people, therefore she cannot hate them. Kurt, ten years younger, is bitter against society. His father was killed at his side by militia while the two of them were listening to a strike speech. Kurt is activated by a desire to destroy existing forces by showing up their absurdity. The hatred he feels for people with position and power is as foreign to Marion as her unconcern and tolerance for them is revolting to him. "The immutable difference" of background, temperament and essence is deeper than their passion for each other. While Kurt loves Marion, he hates her essential quality, tolerance, while she cannot comprehend his urge for destruction. It is this fundamental conflict which makes "Biography" more than comedy. For Kurt, Marion could have offered all the things he had missed, motherliness, sisterliness, compassion, strength, but all these he had to refuse because of the difference in their ideology.

After Fascism became a fact in Germany five years ago, Behrman made an attempt to study and solve the political and social problems of the day. And the result was that he asked for "Rain from Heaven." The incentive behind his plot was Gerhart Hauptmann's hostility to his friend and champion, Alfred Kerr, a Jew, after the Nazis took control of Germany. In "Rain from Heaven" Behrman presents a picture of the modern liberal, the Fascist, the anti-Semite, and the potential communist, the dying order and the ascending one; but his stand is as a dramatist and not as a propagandist, and his conclusion is not a Marxist one.

His symbols of world-thought are Hobart Eldridge, the capitalist Fascist, Lael Wyngate, the liberal, and Hugo Willens, a German exile who becomes conscious of the fact that he must test the foundations of his world,—the potential communist. In the play are two significant scenes; first, Hobart's expression of fear for and defence of, his class, which is effective for the cow-

ardice and childishness it reveals in the dread of the loss of fortune and the unconvincingness of his resistance. Hobart arouses no sympathy in his baffledness. The second scene of importance is the last, wherein Hugo makes the discovery that "liberalism is not enough." "I'm sick of evasions," he says. "Civilization, charity, progress, tolerance—all the catch-words. They've done us in. I see now that there is only one thing left: to destroy the inhuman, to discover humanity. I must find certitude at last, and having found it, if necessary, die for it." "Or kill for it?" asks Lael, the woman who loves him. And he answers, "Or kill for it."

From this expression of revolutionary sympathy, Behrman reverts back to his inherent sentimentality, indulging in another luxury of liberalism as Lael says heroically, sententiously at Hugo's departure: "You will find me here. There is a genius for wandering and a genius for standing still . . ." Hugo declares, "I know this—while you live—one needn't despair." "For nothing will destroy me," answers Lael with fervent romanticism. "I shall live forever and so will you. Our enemies will beat against us and find that we have a strength beyond their clamor, beyond their forces."

And there Behrman put his trust ultimately in tradition, in individual understanding, and not in the mob, because he does not expect, he says, "anything from it but massacre or senseless vilification."

In the next play, "End of Summer," Behrman merely followed the trend he began with "Rain from Heaven." His might have been for a long time the detached humor which pooch-poochs all sides as he appreciates the flaws and foibles of each, but his smile grew the more earnest when it shone upon the characters who stand for progress—such as we know. Again he presented fairly all the protagonists, the unemployed intellectual radicals, the wealthy who live in the past, the maladjusted, and the intellectual fascist. Without having written a left-wing play, he nevertheless left no question as to where he stood. And this time it was in America, the former play having being laid abroad, outside of London.

Leonie Frothingham, a wealthy, innocent-hearted young matron, entertains her guests in her beautiful Maine

home during one bright summer. Estranged from her husband, she tries to fill her empty existence with amusement and excitement. Her daughter, Paula, just out of college, is in love with an unemployed radical, Will Dexter, who has won her over to labor's cause. Paula is completely detached about her money, but Will is afraid to marry her because of the wealth, and afraid to marry her without any. While he is vacillating between job hunting in New York and visiting Paula in Maine, the outlook is complicated by the presence of Kenneth Rice, a psychiatrist who has captured Leonie's fancy. Rice, an attractive, self-made man, is an intellectual fascist. An orphan who worked his way to the top, he is biding his time until he can situate himself still further on top. This would mean a marriage to Leonie, who is willing, but Rice miscalculates and falls in love with Paula. To Paula he explains that he corresponds to her "predatory" antecedents, the rugged individualists who made money irrespective of moralization; and he claims she has no right to associate with the type of thinking represented by radicalism: she is another class, even as he is. He insists that she is forcing herself into a false, artificial mold by repudiating her true interests. Fascinated by Rice although she knows he is the "enemy," Paula cleverly leads him on into a confession of love for her before the devastated, childishly trusting Leonie. Rice, the would-be "strongman," is dethroned, while Paula goes off to stand by Will in his "fight" and Leonie remains disillusioned, unoccupied—but not for long. She swiftly finds an interest in the radical magazine Will's comrade, Dennis, is about to launch—with the aid of her money. Says Leonie charmingly, "I suppose if it's really successful—it'll result in my losing everything I have . . ." And Dennis gallantly answers, "It'll only be taken away from you anyway. You'll only be anticipating the inevitable." And Leonie replies, "Why—how clever of me!" And so summer ends.

A vacation from social significance brought "Amphytrion 38" to the boards. Americanizing this typical French bedroom farce was probably a not too difficult feat, particularly since the two Guild stars were meant for it from the beginning. The special



# THE GALA MUSICAL — EVENT —

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